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## Back Cover

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## A SURVEY OF RECENT MARIOLOGY

Even more than most of its predecessors since 1967, this Survey starts with a double advantage; René Laurentin's latest bi-annual *Bulletin sur la Vierge Marie* appeared in two consecutive 1981 numbers of the *Revue des sciences philosophique et théologiques* (vol. 65, nos. 1 and 2). A condensed *Bulletin bibliographique* appeared again, as customary, in *La Vie Spirituelle* 135 (Sept.-Oct., 1981) 781-790, *Renouveau sur la Vierge Marie*. Giuseppe Besutti, O.S.M., gave us his sixth and most extensive *Bibliografia Mariana*, 1973-1977 (xxxii + 427 pp., Roma, Edizioni Marianum—Herder, 1980, though not released until 1981). Unlike the earlier ones, the new bibliography was not published as part of the periodical *Marianum*, but is sold separately as no. 33 in the Scripta Pontificiae Facultatis Theologicae "Marianum," nova series 5. Besutti's cut-off date is 1977, so both Laurentin and my Survey are concerned with later materials, but the trends evident in the 1973-77 bibliography are still much to the fore.

In his introduction, Fr. Besutti explains his criteria for entries and notes: that the analytical index is a "catalogo dizionario." He calls attention to the rich and neglected field of anthropology and popular religiosity, well-indexed in this latest volume. There is also a preface, full text in both French and English, by Theodore A. Koehler, S.M., secretary of our own Mariological Society. Fr. Koehler's preface does not exaggerate in describing the volume as a "godsend." He then gives some comparative statistics, examining the new bibliography against the earlier ones. Vol. 5 listed for the first time "Anthropology and myth," with 36 entries; the new volume has 102 under "Anthropology and Popular Devotion." Papal and episcopal statements under "Magisterium" are many more in vol. 6, with *Marialis cultus* the key document in the period 1973-77. The American Bishops' *Behold Your Mother* appeared also in Spanish, French and Ital-

ian translations. Joint pastorals from other national hierarchies are also listed, especially a set from Poland.

Ecumenical entries must be rated fewer than might be hoped. Bible studies have increased, especially on the infancy narratives. The search for integration of the Marian mystery called for by *Marialis cultus* is beginning to bear fruit, in studies on Mary and the Incarnation and Mary in the communion of saints. Pastoral writings, catechisms and popularizations have increased. There is much on local cult and pilgrimage places, a re-discovered *locus theologicus* on which R. Laurentin also reports. The goal suggested by Laurentin, as translated by Koehler, is "to restore the methodical study of the sources, including the experience of the people of God: the *sensus fidelium*, to discern in what way it represents living tradition, to distinguish this carefully from deviations and the sin of the world."

The evidence sifted and listed by Besutti and the hopes expressed by Laurentin are borne out in many ways in this year's Survey. The materials are divided in customary fashion: 1) scientific periodicals and proceedings; 2) magisterial documents; 3) Scripture and later tradition (Fathers, Middle Ages, modern times, etc.); 4) compilations, general works and specific doctrines; 5) liturgy and devotion; 6) ecumenism; 7) miscellany and conclusion. As ever, there will be an appendix of selected titles not mentioned in the body of the Survey, and here will be found also a sprinkling of publications that appeared between the presentation of the Survey at San Antonio, January, 1982, and the submission of the manuscript some months later.

### 1. Periodicals

The 1980 numbers of *Marianum*, two double fascicles making up the 42nd year, arrived in 1981. The first double issue (whole no. 142) ran to 409 pages with major sections for *Studia* and *Documenta*, then small units of *Chronica*, *Recensiones*, *Nuntia bibliographica*, *Libri recepti*, and an obituary and bibliography of José Antonio de Aldama, S.J. (1903-1980) by C. Pozó, S.J. There are three *Studia*, five *miscellanea* items. J. A. Goenega writes of the Assumption, commenting on the decree on escha-

tology of May 17, 1979, from the Congregation for Doctrine. He defends strongly the privileged character of the Assumption, in the context of traditional two-phase eschatology, rejecting the recent one-phase view that the resurrection of the flesh may be said to have already occurred for all who have died in Christ. He argues from the history of the doctrine and liturgy of the Assumption, from ancient Spain as well as current Roman propers.

Gonzalo Girones wrote on *Vocación eterna de lo femenino*, a speculative essay relating Trinitarian life to human sexuality and to Christ, the Church and Mary. I. de la Potterie had written for *Marianum* in 1974 a study on "Behold your mother," holding that the disciple took her not to his home but rather "onto or into his own," in the sense of a spiritual space, part of his faith-life. De la Potterie has been followed by many, but F. Neirynck strongly challenged him in *Ephemerides Theologicae Lovanienses* 55 (1979) 357-65. Now, in 1980, de la Potterie defends and expands his interpretation, saying Neirynck has gone wrong in basing his arguments solely on historical-critical methods to the neglect of Johannine context and theology. He takes up in order the history of the interpretation of the text: in the Greek Fathers, in the West, finally since the Renaissance. He then argues from exegesis. In the historical part, de la Potterie shows the majority understanding up to the sixteenth century was for a spiritual sense to "unto his own," not "dwelling place." The seamless robe as symbol of the eschatological gathering of the people of God achieved by the death of Jesus is in perfect accord with the scene of John 19, 25-7, for the Mother of Jesus represents messianic Zion, the Church, which sees in the disciple all her children. The disciple's acceptance refers to the Mother of Jesus and to Mother-Church whom she represents. "Eis ta idea" in John 19, 27b, is in contrast to the "ta idia" at the flight of the apostles (John 16, 32); both times the words are weighted theologically, not locally.

Along with many papal and episcopal pronouncements, the *documenta* section includes the six-point joint ecumenical statement from the Saragossa international Mariological Congress, October 9, 1979, with the names of its 23 signers. In the *miscel-*

*lanea* section, S. Virgulin gives a hopeful analysis of that statement. A final miscellany piece by G. M. Besutti is of unusual interest: recent studies on Loreto, Lourdes and Fatima. Loreto was once the dominant Marian pilgrimage in Europe and is still important. Newly-done studies on the "holy house" suggest it was built from materials transported from Nazareth between 1228 and approximately 1283, at a time of enormous interest in such relics. Rather than a translation by angels, what actually took place (so an account of 1485 expressly states, the period when Blessed Baptist of Mantua, O.Carm., was associated with the shrine) was a transport *per via mare*, not *per via aerea*.

The second 1980 *Marianum* (no. 125) had two articles and two miscellanea entries along with chronicles and other regular columns. A. Amato, S.D.B., writes (Italian) on "Mariology in context—an example of theology in a particular culture: the mestizo face of Mary of Guadalupe." The nearly fifty-page study has seven sections: 1) Marian matrix of evangelization in Latin America; 2) Marian matrix of popular religiosity in Latin America; 3) Marian ferments in liberation theology; 4) ecclesiological option in Puebla Mariology; 5) Mary, Mother of the Latin American Church; 6) Mary, model of the Church and of the Latin American; 7) Puebla: a new Mariological horizon.

The meeting of the bishops at Puebla (January-February, 1979), attended by Pope John Paul II, marked a new level of the Marian dimension in the evangelization of Latin America that has gone on 450 years. Our Lady's appearance to Juan Diego in 1531 gave a native stamp to evangelization from the start, even though official recognition by Benedict XIV only came in 1754. There are good pages on popular religion, which thanks to Puebla has become an important theological topic. As Puebla said, Mary and her mysteries are part of the proper identity of the Latin-American peoples. Mary appears prominently also in liberation theology; Amato considers especially Sobrino, and Boff. Leonardo Boff's *El Rostro Materno de Dios. Ensayo Interdisciplinar Sobre Lo Femenino y Sus Formas Religiosas* appeared (2nd edition) in Spanish translation, Madrid, 1979, from the original Brazilian (Portuguese) *O rosto materno de Deus*; it has

much on the Blessed Virgin.

Medellín in 1968 had little on our Lady, but Puebla more than made up for it. Puebla's approach to the Blessed Virgin is both ecclesial and anthropological: she is found within the Church, as mother and model, and she shows the harmony between nature and grace. The Immaculate Conception shows us the face of the new man redeemed in Christ, paradise renewed. The Assumption illustrates the destiny of the body sanctified by grace; in Mary, material creation begins to share in the Risen Christ. Juan Edquerda Bifet writes (Spanish) of "Mary in the kerygma or first missionary evangelization"; Mary's place in the New Testament is considered first, then her role in the Church's mission of evangelization. She is the type of the missionary Church, which is the "universal sacrament of salvation" (Vatican II).

Two issues of *Ephemerides Mariologicae* (vol. 31) arrived during 1981: the first a double fascicle on "Mary in the mystical experience of St. Teresa" for the centenary of her death, 1582-1982; the second on the theme "theology of the Sacred Heart and Mariology." In the first, Claretian editor Domiciano Fernández wrote the short "presentation," highlighting the importance of the mystics for theology, experience added to knowledge, well-shown in St. Teresa, first woman doctor of the Church, as Pope Paul VI declared in September, 1970. A series of studies explore the place of Mary in the thought and especially the prayer-life of St. Teresa and some contemporaries, as John of the Cross and John of Avila (d. 1569) (by Fernández). Miguel Boyero, O.C.D., writes on Mary in St. Teresa's mystical experience; Ildefonso de la Inmaculada, O.C.D., on "Marian principles of the Teresian Reform"; Ismael Bengoechea, O.C.D., on the Holy Spirit and the Virgin Mary according to St. John of the Cross (d. 1592); Robert Tisnes, C.M.F., on "St. Teresa of Jesus and American Marianism," a short essay taken from a paper presented at Saragossa, 1979, dealing with Spanish America. The number (fasc. III, 1981) on the theology of the Sacred Heart and Mariology has three major articles: A. Banderó, O.P., same title as the theme of the issue; Eliseo Turón del Pie on Mary in Lukan

eschatology; Juan Ordóñez Márquez, "Maternal ministry of Mary in the liturgy. There are also shorter pieces, chronicles and book reviews.

For 1981, *Cahiers Marials* sported an attractive two-color cover: along with a line drawing of Mary and the Christ-Child, the front cover gives the theme of the issue and the back an indication of contents. *Cahiers Marials* (avec Marie au service du Seigneur dans la vie de nos frères) continues its mission of "being an instrument for work and reflection to discover and illustrate the presence of Mary at the heart of the Church and to assist the Christian people to live in that Marian presence on their way to Christ." The first 1981 number (vol. 26) is on Mary as "the mother who reveals the true face of the Church." E. Cochinnet writes of "the outlook of the New Testament on Mary" in St. Paul, the synoptics and Acts. On the single Pauline reference (Gal. 4, 4-5) he follows Vanhoye's exegesis (from *Marianum* 40 (1978) 237-47, summary in *Theology Digest* 28 (Fall, 1980) 257-9) holding that, since St. Paul failed to provide further light on the woman of whom Jesus was born, his oblique mention of the Mother of Jesus lies positively open to, indeed invites, the complements provided by the infancy narratives about the human birth of the Son of God. Galatians sees Jesus as "the Son" who saves all nations, so that "born of a woman" bears a universalist stamp. Paul's interest is not the person of Mary but the motherhood by which the Son of God has come for all mankind. There may be also an echo of the messianic promise of Genesis 3, 15 (seed of the woman . . .); we do know Paul saw beyond the story of Adam the new Adam. In the Acts, special value attaches to the word "persevering" in the prayer before Pentecost; joined to the apostles and Jerusalem disciples, the Mother of Jesus gives an example of persistent prayer that touches the heart of God. "With one accord" (*homothymadon*, ten of the eleven New Testament occurrences are in Acts) evokes Exodus 19, 8, the agreement of the people at Sinai.

J. Cantinat wrote of Matthew's infancy narrative, comparing it with St. Luke's. Matthew's viewpoint is more Joseph's than Mary's, yet her grandeur can be measured from the extraordi-

*A Survey of Recent Mariology*

171

nary character of her Son, Emmanuel, who is the Risen One, possessor of all power in heaven and on earth. A final section considers Mary as Mother of God by her faith. An article by J. Eyquem considers Mary as bringing us forth in faith. Abbé Dilhaire offers us a "meditation" on the theme of the issue, Mary, the face of Mother-Church. Through motherhood God reveals something of himself; the author traces this from the first Eve to the new Eve, who is mother of mercy and mother and mirror of the Church. The role of the Holy Spirit in the mission of Mary is considered; the gift of tongues is the fruit of Mary's silent prayer. There is a personal pastoral interview with Cardinal Marty, a few book reviews, and a *célébration* on Mary and the Eucharist.

The April issue featured "the miraculous medal here and now" as a sequel to the 150th anniversary of 1980. Editor Bossard's *liminaire* gives the perspective: the abiding value of the events and results of what happened to St. Catherine Labouré at rue du Bac in 1830. The first article is on the spread of the medal, in an interview with Vincentian Father Médard, secretary of the Paris bureau for many years. The founding of the Novena to our Lady of the Miraculous Medal by American Vincentians in the 1950s is mentioned; it went to France 1956/57. Fr. Médard reflects on the many thousands of letters over the years, facing up frankly to the danger of superstition and need for education on Mary's place and medal's meaning with its emphasis on the Immaculate Conception. S. DeFiores, Montfort Father from Italy, writes of "Christ, Church and the Miraculous Medal," a study in symbolism, in terms of 19th-century origins and present meaning. The medal speaks a symbolic language, involving the wearer in a world of holy mystery. DeFiores considers the details: white garment and veil, rays of light, rings (commitment), serpent, globe (absolute power), cross and heart.

Philippe Roche, C.M., who collaborated with R. Laurentin in preparing a critical edition of documents associated with St. Catherine Labouré and the Miraculous Medal, contributes an historical study on the medal during Catherine's lifetime (d. 1876). The French Church was still suffering the wounds of the



Revolution and the Napoleonic and Bourbon restoration aftermaths when Catherine Labouré (born 1806) arrived as a postulant for the Daughters of Charity at rue du Bac, April, 1830. The appearance of our Lady to her, the night of July 18/19, 1830, marked a new era of mercy and hope for the Church and society. Catherine would relate the details to her confessor Jean-Marie Aladal in 1856, and again in 1876 at the request of her superior. The request to strike the medal came November 27, 1830, and was repeated in December, but it was only in June, 1832, the first medals were distributed. In the first ten years more than one hundred million had been given out, accompanied by an outpouring of graces of every kind, healings physical and spiritual, etc. Roche traces the reform and growth of the Vincentians and Daughters of Charity through St. Catherine's lifetime, and considers also the effects of the Miraculous Medal on the entire Church, e.g., its influence on the dogmatic definition of 1854.

The June *Cahiers Marials* was devoted to the impending international eucharistic congress at Lourdes (two 1980 numbers had already taken up that theme, April and November). J. Laurenceau's is the main article for June, 1981, based on studies in preparation for the congress, especially the *Document de base*. Laurenceau takes up 1) classical theology; 2) liturgy according to *Marialis cultus*; 3) the *Document de base*, which has fairly few direct references to the Mary-Eucharist bond, although he weaves the relationship into such themes as gathering, the word, thanksgiving, Holy Spirit, body of Christ and mission of the Church. Another article studies Mary's place in a new French catechism, *Pierres vivantes*, and the 1979 *Texte de référence* of the French bishops. The section *actualité* is even more so just now (January, 1982): on Mary, Queen of Poland, by Jean Offredo, touching Gdansk, Solidarity and Lech Walesa, including the latter's act of consecration to the Virgin Mary. Laurenceau has homily notes for the Annunciation from his new book *Nouvelles Homélies pour fêter Marie* (Salvator, Mulhouse, 1981), covering 25 themes.

The motif for the Sept. 1981 number was "with our Lady the

all-compassionate one." Billet's *Bilan marial* 1980 is accompanied by a *Bibliographie mariale* by A. Bossard. There are three major articles: S. DeFiores on the compassion of Mary; Jean Vanier on his apostolate of the Arche to the mentally handicapped, about living with the poor in the school of Mary and Joseph; and an interview at Lourdes with Abbé Bonenfant, a handicapped priest. The *célébration* is a para-liturgy composed for the Montfort pilgrimage to Lourdes, April 27-May 1, 1981: "Hail, true body born of the Virgin Mary."

The final 1981 number, November, celebrates the fiftieth anniversary of our Lady's appearances at Beauraing, 1932-1982, so bitterly contested at the time; one recalls the adverse judgments of Père Bruno de Jésus-Marie, O.C.D., in *Études Carmélitaines*. Editor Bossard does the opening article, "a recall of the facts," acknowledging his dependence on *Beauraing. Les Apparitions* by Msgr. Toussaint and C. Joset, S.J., in the *Collection: Sanctuaires, Pèlerinages, Apparitions* (Desclée de B., Paris, 1981). In the Belgian village of Beauraing, there were thirty-three appearances of our Lady to five children, three from one family, two from another, between November 29, 1932 and January 3, 1933. A. Bossard contributes the second article too: the interpretation of the message from 1933 up to the Council, using the research of Abbé Chenot. Bishop Charue of Namur gave first approval in 1943; generous quotations from his March, 1943, pastoral present key elements: the heart of gold the visionaries saw, Mary's crown (spiritual queenship), her exhortation to prayer and penance and the promise to convert sinners. Dom Cyril Lambot, monk from Maredsous and member of the doctrinal commission of inquiry, reported on Beauraing at the international Mariological Congress, Rome, 1954. Bossard has the third article also: on the message in the light of Vatican II. He relates Beauraing to Mary's spiritual motherhood. And, finally, he writes about the recognition of Beauraing. Bishop Charue authorized devotions there in 1943; in 1949 he recognized the "supernatural" character of the "facts." In addition, A. Chenot writes of the sanctuary as place of pilgrimage. There are reminiscences by Mrs. Degeimbre, mother of the visionaries Andrée (d.

1978) and Gilberte, who were then girls of fourteen and nine, and by another daughter Jeanne, who was not among the seers. A. Bossard did the interview along with the shrine rector Abbé Chenot. Some of the visionaries are still alive, but it was thought better not to bother them as their testimony has been already most carefully gathered and recorded.

The French Mariological Society issued in 1981 *Marie et l'Eucharistie* in *Etudes mariales* (147 pages). Marked 1979-1980 (36<sup>e</sup> et 37<sup>e</sup> années), the volume contains the papers given at the 37th annual meeting at Toulouse, Sept. 3-5, 1980. The theme was dictated then by the coming Lourdes Eucharistic Congress, July 16-23, 1981. It is of the expected high quality of the French group, from President Charles Molette's introduction and R. Laurentin's *Marie et l'Eucharistie: problématique du thème* through five doctrinal studies and three historical ones. H. Crouzel, S.J., studies the pre-Nicene Fathers; P. Yousif takes up Mary and the Eucharist in Ephrem and early Syrian authors; Marie-Louise Thérel, O.P., *La Femme à la Coupe*—medieval iconography with seven black-and-white illustrations; B. de Margerie, S.J., 17th-century theology; A. Gouhier on Grignon de Montfort. The *recherches doctrinales* are by J. H. Nicolas, O.P., on Mary and Christ's sacrifice; Joseph de Sainte Marie, O.C.D., on Mary's presence to the Church in the Eucharist; and M. J. Nicolas, O.P., on the theological foundation for Mary's bonds with the Eucharist. Molette's introduction honors the memory of Henri Holstein, S.J., d. 1980. He spoke also of the importance of the contemplation of the mystery of Christ which the Church began in the Pentecost cenacle "at the school of Mary and in her company" (p. 8). R. Laurentin's book *Jesus Christ Présent. Pour préparer le congrès eucharistique* (DDB, 1980) has some fine material on our Lady and the Eucharist, and St. Bernadette as well. My own dependence on the French studies (both *Cahiers Marials* and *Études mariales*) will be evident to readers of the conference I gave at the Australian diocesan Marian congress in Wollongong, New South Wales, June, 1981, printed as *Hail True Body Born of the Virgin Mary* in *Our Lady's Digest* 36 (January-February, 1982) 113-126.

Volume 46 of *Estudios Marianos* from the Spanish Mariological Society was published at Salamanca, 1981 (distributed by Ed. de Espiritualidad, Calle Triana, 9, Madrid-16). The theme was *Maria y la Evangelization*, papers from the 36th meeting of the Society, 2-12 September 1980, at Leon, on the occasion of the 50th anniversary of the solemn crowning of Our Lady of Camino. A fat volume of 480 pages is divided into 1) general aspects of Mary and evangelization; 2) Mary in catechesis, past and present; 3) other studies; 4) appendices, necrologies for J. A. de Aldama, S.J. (d. 1980) by C. Pozo, and for S. Gutierrez, O.S.A. (by C. Garcia and E. Llamas). President Enrique Llamas presents the volume. The lead essay is by C. Pozo, theological principles and evangelization. J. Cascante Davila writes of Incarnation—Mary—Church—Evangelization. P. Ma. Valpuesta, O.C.D., J. Esquerda Bifet and P. de Anasagasti, O.F.M., consider various aspects of Mary's influence on the work of evangelizing: biblical, missionary, etc. J. Polo Carrasco studies our Lady's response to the gifts of the Holy Spirit.

Part two on catechesis studies both past and present: from Coptic apocrypha (G. Aranda) through early mission efforts in Mexico (I. Vasquez Janeiro, O.F.M.), 16th-century catechisms (E. Llamas, O.C.D.), Juan López de Ubeda's (16th-century) *Cancionero General de la Doctrina Cristiana* (by L. Ma Herran), Felipe Díez, O.F.M. (d. 1601) (by G. Calvo Marolejo, O.F.M.), to A. Claret (by N. García-Garcés, C.M.F.), St. Therese of Lisieux (by V. Ma Blat, O.C.D.) and, finally, the place of Mary in present-day Spanish catechisms (by A. Sarmiento). The *otros estudios* are three: A. Martínez Sierra, S.J., on presenting Mary to youth; J. Colomina Torner, points for a study of Mary's personality, from Scripture, anthropology, etc.; A. Molina Prieto, true devotion according to Padre Feijóo, Benedictine in 18th-century Spain, much influenced by P. Segneri, S.J. (d. 1694).

The three-times yearly Italian magazine, *Mater Ecclesiae*, ceased publication with its Sett.-Dic. 1980 issue (anno XVI, n. 3). Its founding editor, Domenico Casagrande, died March 4, 1980, remembered also for his 1974 *Enchiridion Marianum Biblicum Patristicum*. *Mater Ecclesiae* has now become part of its

sister journal from the same publisher (Cor Unum, Figlie di Maria, Rome), the quarterly *Ecclesia Mater* (Gen.-Ap., 1981, is the first for anno XIX). Given that the title "Mater Ecclesiae" likely first occurred as a copyist's error for the earlier "Mater Ecclesia" and considering also recent rediscoveries of the intimate bonds between Mary and the Church, it may be held an enrichment that the two periodicals have combined into the single *Ecclesia Mater*. The first 1981 issue had articles by L. Ciappi on Mother Church, S. Schmidt on ecumenism, V. Grossi on St. Augustine and Church unity, G. Meaolo on Mary Mother of unity, G. Velocci on J.H. Newman and other articles. The motto on the back cover reads: *Ex corde scisso Ecclesia Cristo jugata nascitur*.

Another Italian Marian journal of note is *La Madonna: Rivista di cultura mariana* (bimestrale), which gives proceedings of various national congresses, e.g., the 18th National Marian Week, held at Catania, June 1979, its papers in *La Madonna*, 27 (Aug., 1979); III Tendopoli Mariana held August, 1978, on the theme, *Con Maria gli uomini tornano fratelli*, in *La Madonna* 27 (April, 1979). The Dec. 1980 number (v. 28) had the acts of the 1980 (Loreto) National Marian Week on Mary's presence in Italian cultural tradition. October, 1979 (v. 27) had the papers of the 14th meeting of rectors of Italian Marian sanctuaries, held at Rome, November, 1978; S. DeFiores was the main contributor, about the sanctuary at the service of popular piety. *Atti del IV. Tendopoli Mariana Nazionale* (Rome, 1979) are in the Dec., 1979, issue (v. 27) on the role of the young in the community. The April, 1981, issue (anno XXIX, nn. 1-2) has the *V. Tendopoli Mariana dei Giovani*, held at Rome, August 2-10, 1980; the theme was: What future is there for the young? Meeting Christ with Mary for a better world.

## 2. Magisterial documents

Only slightly slowed down by the assassination attempt of May, 1981, Pope John Paul II has continued his vigorous pattern of pilgrimage to the world and many Marian messages. The Daughters of St. Paul (Boston) publish his addresses in steady

stream, e.g., individual whole volumes, both cloth and paperback, from his visits to Africa (1980), Ireland (1979), Turkey (1980), Poland (1979), Puebla, Mexico (1979), Brazil (1980), Germany (1981), and others, all with rich materials on our Lady. The Irish St. Paul Publications has published *This is Your Mother* (Athlone, 1981, pb.), papal talks October, 1978 to February, 1981, edited by S. O'Byrne.

"The Spirit, Mary and the Church" is the letter of March 25, 1981, sent for the double anniversary of I Constantinople (A.D. 381) and Ephesus (A.D. 431); it is in *The Pope Speaks* 26 (Summer, 1981) 146-156. The second section is "Ephesus, Mary and the Spirit," and Mary enters also in considering the Nicaeno-Constantinopolitan creed, again in terms of her motherhood of Christ, special work of the Holy Spirit. Sections of this letter are also in *1982 Catholic Almanac* (ed. F. Foy, O.F.M., Huntington, Indiana, 1980), along with papal references to Mary's motherhood for Pentecost; June 7, 1981, in union with the celebration by the Ecumenical Patriarch Dimitrios I at Istanbul (pp. 47-48).

Cardinal Karol Wojtyla's *Sources of Renewal. The Implementation of Vatican II* was published by Harper and Row, San Francisco, 1980: on our Lady, pages 100-111, 197-200. There is also a British paperback edition. Crossroads, New York publisher, has issued *Through the Year with Pope John Paul II*, edited by Tony Castle; according to the review in the March, 1982, *U.S. Catholic*, "the subject matter is amazingly varied, ranging from 'young people on holiday,' to 'humanity on the march,' to 'God's choice of Mary.'" The reviewer called attention also to the preface by Cardinal Hume on the Holy Father's profound belief in the Incarnation and in human dignity as coloring his approach to every subject. The California Jesuit, Robert A. Graham, writes a monthly Vatican column for *Columbia*; the Knights of Columbus magazine/March, 1982 (v. 61) has his *The Case of John Paul II and other "simple faithful,"* with penetrating observations on Marian piety (p. 29).

Missed earlier in these surveys was Cándido Pozo's *The Credo of the People of God A Theological Commentary*, trans. from

the 2nd Spanish edition by M. A. Pilon (Franciscan Herald Press, Chicago, 1980). Cardinal Baum contributed the preface; chap. 4 is "Mariology," on those elements in Paul VI's Credo of June 30, 1968. Veteran bibliographer of papal writings, Sister Claudia Carlen, I.H.M., has just edited in five big volumes *The Papal Encyclicals* from 1740 to 1981 (A Consortium Book, McGrath Publishing Company, Wilmington, N.C., 1981): this will no doubt become the standard English reference for most of the Marian encyclicals.

### 3. *Scripture and later tradition*

*The Gospel According to Luke I-IX* in the Anchor Bible series, vol. 28, by Joseph A. Fitzmyer, S.J., was published in 1981 by Doubleday, New York. It has a substantial section on the nativity narrative. Reversing an earlier opinion, Fitzmyer now holds that Luke definitely intended a virginal conception, though for his part he says still "there is . . . no real proof for or against the fact of the virginal birth in Stage I," the belief being governed by factors other than "careful exegesis" (pp. 334-5). An extended commentary is given on the Magnificat.

I know of these two titles only from references (Laurentin and others); both have been praised: 1) José de Freitas Ferreira, *Conceição virginal de Jesus. Analise critica da pesquisa liberal protestante, desde, a "Declaração de Eisenach" ate hoje sobre o testemunho de Mt 1, 18-25 e Lc 1, 26-38*, a Gregorian University thesis directed by J. Galot and defended in 1977, vol. 217 in *Analecta Gregoriana*, Rome, 1980. The Eisenach statement was in 1892. 2) V. Vicent Cernuda, *La génesis humana de Jesucristo según S. Pablo*, in *Estudios Bíblicos* 36 (1978) 57-77, 267-289—that Paul knew and transmitted the doctrine of the virginal conception; Cernuda writes also on John 1, 13-14.

Henri Cazelles, S.S., gave a conference during the Lourdes eucharistic congress on Mary and the Eucharist, July 17, 1981, published in *La Documentation Catholique*, August 9, 1981. Taking his leads from *Lumen gentium* and a Manila address of Paul VI (Nov. 19, 1970), H. Cazelles spoke of maternity in the Bible, maternity in the Spirit, maternity in the Church-body of

Christ animated by the Spirit, and maternity in the Church-body nourished by the Eucharist. From her *fiat*, Mary is associated to the life according to the Spirit which is the life of her Son, the life he communicates to the members of his Body the Church. The new race born on Calvary is the apostolic Church living in the Spirit. In receiving the beloved disciple who is going to receive her, Mary at the cross shares in the sorrowful birth of all the followers of Jesus (Rev. 12, 17), the rest of her offspring. She was present for the pentecostal baptism of fire. The new people of which Mary is the mother lives by the gifts of the Holy Spirit; these gifts are the blood and water from the side of Christ, source and reminder of the Eucharist. Christ received his blood, as he received his body, from Mary. "The Holy Spirit which overshadowed Mary for the Infant-God to grow is always with her when bread and wine become the body and blood of Christ to strengthen the faithful."

George T. Montague, S.M., did the article, *Behold Your Mother*, in *New Covenant* 10 (May, 1981) 5-7. The same issue has as cover story *Mary, a Model of Strength* by Bert Ghezzi, the editor. *Theology Digest* condensed two articles of note: Ignace de la Potterie, *Mary and the Mystery of Cana*, 29 (Spring, 1981) 40-42, from *Civiltà Cattolica*, Dec. 1, 1979, 425-40, and Jacques Dupont, *The Magnificat as God-Talk*, 29 (Summer, 1981) 153-154, originally *Nouvelle revue théologique* 102 (May-June, 1980) 321-343.

In 1978 and 1980, the Bollandists published at Brussels twenty-one homilies of the early fifth-century Jerusalem preacher Hesychius, edited from the Greek by M. Aubineau, who described his six years of steady toil in an article in *Freiburger Zeitschrift für Philosophie und Theologie* 28 (1981) 253-70, originally given as a lecture at the University of Fribourg: *Hesychius redivivus: un prédicateur hiérosolymitan de la première moitié du Ve siècle*. There is much of Marian interest. Note was taken last year, vol. 32, page 121, of the attractive book by Cosante Berselli and Giorgio Gharib, which has now appeared in English and according to the reviews is equally pleasing in text and color plates: *In Praise of Mary* (St. Paul Publications, Middlegreen,



Slough, 1981). The anthology is mostly from ancient writings, especially of the East. There is a bit of Marian significance in the article by James Walsh, *Divine Call and Human Response: The Syriac Tradition III. St. Ephrem* (2) in *The Way* 21 (April, 1981) 150-55. Margot Schmidt writes on the fascinating Benedictine Hildegard (1098-1179), *Maria—"materia aurea" in der Kirche nach Hildegard von Bingen*, in *Münchener Theologische Zeitschrift* 32 (1981) 16-32. Geoffrey Chaucer is studied by Sumner Ferris, *The Mariology of the Prioress' Tale*, in *American Benedictine Review* 32 (September, 1981) 232-254. I know of this only by an advertisement and review: John Seward (formerly chaplain of Lincoln College, Oxford, now a Roman Catholic) has published *Perfect Fools*, on the subject of folly for Christ's sake in Catholic and Orthodox spirituality; along with a section on holy fools in modern Ireland, he has a consideration of St. Grignon de Montfort (Oxford University Press, New York, 1980).

In still more recent times, the *Marian Writings* of Venerable William Joseph Chaminade (d. 1850), founder of the Marianists, have been published in two volumes of English translation by Henry Bradley, S.M., and Joseph H. Roy, S.M. (Marianist Resources Commission, Dayton, Ohio, 1980), from the critical *Écrits marials* ed. by J.-B. Armbruster and published at Fribourg, Switzerland, 1966.

Interest in Adrienne von Speyr continues to grow. Hans Urs von Balthasar's *First Glance at Adrienne von Speyr (1902-1967)* (Ignatius Press, San Francisco, 1981, pb) has some Marian references (from the 1968 German). *Handmaid of the Lord* was her first separate book, published in 1948 (second edition, 1969), English translation 1955 (McKay, New York). Belgian Jesuits project a translation of her works into French, from Lethielleux of Paris, in the "Sycamore" series (The better to see the Lord, Luke 19, 4!).

#### 4. General treatments, compilations, individual doctrines

The single recent unified book on Marian theology is Alois Müller's *Glaubensrede über die Mutter Jesu. Versuch einer Ma-*

*riologie in heutiger Perspektive* (Matthias-Grünwald Verlag, Mainz, 1980, pb). It is good to have Müller interesting himself again in this field; he is well remembered for his study on the Mary-Church relationship, second edition, 1954: *Ecclesia-Maria: Die Einheit Marias und der Kirche* (Freiburg in der Schweiz). A number of noteworthy volumes of collected essays have appeared, symposia by various authors and collections by individual writers. John P. Kenny, S.J., of Australia, well-known for books and articles in systematic theology over many years, published in 1980 *The Meaning of Mary for Modern Man* (Spectrum, Melbourne, pb). See the note on him in the *London Tablet*, July 4, 1981, p. 645, also his hopeful article, *Roman Catholic Recognition of the Confession of Augsburg* in *Irish Theological Quarterly* 48 (1981) 107 ff. Almost all the chapters in the book were published previously in English and Australian journals, but it is a boon to have them in book form. A number of appendices round out the book, e.g., the Lucan infancy material, Mary in the poets, and a bibliographical note. The chapters, all written since 1978, cover central doctrines: Mother of God, Immaculate Conception, Assumption, virginity, mediation, ecumenism; and the headings show the consistently fresh approach of the Australian theologian, e.g., "What right has Mary to a room in the theological edifice?" (chap. one), and "In our sophisticated society, is Mary any longer relevant?" (chap. five). Chapter ten is "The Oldest Marian Prayer," the *Sub tuum praesidium*. The "Meditation" at the end of the book is on the personal and symbolic behavior of Mary at Cana, with the rich wine compared to the gold-medal-winning dry red of the Barossa Valley, Australia's wine region. And the "biblical litany of our Lady," another encore at the end of the book, is carefully translated from *La Vie Spirituelle* (by Roguet).

Arnaldo Pedrini is editor of *La Madonna dei Tempi Difficili*, a Salesian symposium, held January, 1979, published in Rome, 1980; the relevance of the title "Help of Christians" is explored. Among the contributors are G. Söll, D. Bertetto and G. Dho. G. Söll's German *Mariologie* of 1978, *Handbuch der Dogmengeschichte* (See the "Survey" in 30 (1979) 155-6.), has appeared

in Italian as *Storia dei dogmi mariani* (Accademia Mariana Salesiana XV, Rome, 1981), with the bibliography adjusted to Italian readers and with an index of names.

Stefano DeFiores, S.M.M., very active author, has gathered from many publications a volume of his articles into *Maria presenza viva nel popolo di Dio* (Edizioni Monfortane, Rome, 1980, 450 pages). There are six parts: theological perspectives; Christian cult; popular piety; ecclesial Marian spirituality; "riferimenti vitali a Maria"; catechesis. All are post-conciliar studies, using Vatican II documents and subsequent guidelines, as *Marialis cultus*. Readers may recall seeing various chapters as articles in *Cahiers Marials*, *Nuovo dizionario di teologia* (1977), *Settimana del clero*, *Presenza del Carmelo*, etc. The author's *presentazione* and brief introductions to the six parts of the book set the collection in unified perspective. There are seven essays under "theological perspectives," touching the Trinity, the Holy Spirit, Mary's virginity, Mary Immaculate, and Mary Queen. On the last, DeFiores uses the Catholic University doctorate dissertation of George F. Kirwin, O.M.I. According to *New Testament Abstracts*, 1981, no. 270, the Spanish *Comunio* 13 (1980) 3-70, published a lengthy study on the *gebirah* by A. Garcia del Moral, *Santa María, la guebirah mesiánica. Plan-teamiento bíblico y ecuménico de la cuestión mariana*, which brought in Matthew's Magi and John's Cana as well as St. Luke.

Part two of DeFiores (Mary in Christian Cult) builds on *Lumen gentium* and *Marialis cultus*; one article is specifically on the latter. Others are on post-conciliar developments (1974), the renewal of the rosary (1968) for one. Part three, the Madonna in popular piety, includes a paper given at the Saragossa congress, October, 1979. Part four, on ecclesial Marian spirituality, considers Mary's role in the spiritual life, Mary as model of Christian life, the Magnificat in contemporary theology and spirituality. Under "riferimenti vitali a Maria" (part five) some of the themes are Mary and priestly life, reparation (wise treatment of a difficult topic), Fatima, Syracuse (the weeping Madonna), consecration to Mary. Part six, Mary in catechesis, recalls from John Paul II's *Catechesis tradendae* (Oct. 16, 1979) the imperative that the

insertion of Mary into catechesis has always been held by the Church a fundamental duty. Mary in evangelization fits here as well. A "rassegna bibliografica" rounds out the volume, along with indices of names and subjects.

The third "international Mariological symposium" sponsored by Marianum, Rome, October, 1980, gave rise to the volume *Il Salvatore e la Vergine-Madre. La maternità salvifica di Maria e le cristologie contemporanee* (co-published by Marianum, Rome, and Ed. Dehoniane, Bologna, 1981, 415 pp.). A short review hardly does justice to these excellent papers: seven studies and four shorter communications. The "presentazione" is by P. Melada, O.F.M., president of the international pontifical Marian academy. Angelo Amato's long article (over a hundred pages) presents current Christologies with their Mariological implications, limiting himself to the Roman Catholic world, the "meta-dogmatic" of Schillebeeckx and Küng, the transcendental of K. Rahner, the "Latin-American" of Boff and Sobrino, and finally the "popular religious" Christology of Puebla (Jan.-Feb., 1979), with illuminating use of the Puebla documentation, on the place of Mary, model of the Church and of human beings in the situation of Latin America. Renzo Bertalot assesses the Protestant world in this respect, and Lùis Glinka considers the world of Orthodoxy, both Greek, Russian (*pensatori slavi*) and Coptic.

Salvatore M. Meo's article "Mary's salvific maternity: development and doctrinal precisions in the ecumenical councils" is filled with good insights—from I Constantinople, Ephesus, Chalcedon, and then Vatican II. In the early councils, Mary Mother of God was corollary to the doctrine of the Incarnation; Vatican II, however, placed Mary Mother of God in the larger salvation perspectives of both Christology and Ecclesiology, and touched more closely the person and mission of the Blessed Virgin. Cándido Pozo writes of the "salvific maternity of Mary in present-day theology," tracing the problematic from the Lourdes Congress of 1958 through Vatican II to the present. There are two biblical studies: Ignatius de la Potterie on the maternity of Mary and the maternity of the Church according to Johannine tradition; and Aristide M. Serra on "mothers in Israel

in ancient Jewish literature and the Mother of Jesus." Both authors are recognized specialists moving comfortably in their fields, opening up ever-new insights. The "comunicazioni" are four, e.g., the first by Gonzalo Girones with a critical reflection on the theme of the symposium.

Michael Glazier, Inc., of Wilmington, Delaware, has begun a series called *The Mary Library* (the general editor is Eamon R. Carroll, O.Carm.). Two titles have appeared, a third is in press. Michael D. Meilach, O.F.M., *Mary Immaculate in the Divine Plan* (1981, pb) was the first, in the tradition of J.-F. Bonnefoy and in defense of the "Franciscan" thesis of the absolute predestination of Jesus and his Mother. The concluding chapter is on the Immaculate Conception. The second book was the Irish Carmelite Christopher O'Donnell's book *Life in the Spirit and Mary*, from the standpoint of theology and personal involvement in the charismatic renewal (1981; in Ireland by Dominican Publications, Dublin). Due by mid-1982 is *The Assumption of Mary* by Kilian J. Healy, O.Carm., a careful consideration of the doctrine in its origins and current applications, including ecumenical considerations. Glazier has announced also for summer, 1982, *Theotokos: A Theological Encyclopedia* (with some five hundred entries), by the Irish Holy Ghost Father, Michael O'Carroll.

*Cahiers Marials* is co-publishing with Desclée de Brouwer the set *Voici ta mère*. Much of the material in these attractively printed books has been previously published in *Cahiers Marials* itself. Four volumes have appeared: *Petit Vocabulaire Marial* (1979, see my "Survey," vol. 32 (1981) 125); *Prières à Marie* (1981); *Vivre l'Eucharistie avec Marie* (1981); Augustin George, S.M. (d. 1977), *Marie dans le Nouveau Testament*, with preface by H. Cazelles. The volume on the Eucharist had the Lourdes international gathering especially in mind; the twelve chapters are filled with superlative material: eight are "doctrine et spiritualité," two "recherche biblique" (H. Cazelles and J. P. Michaud of Canada), two "pastorale." Samples are Van Dijk's study on the *Ave verum corpus natum*, A. Kniazeff on Mary and the Eucharist in Orthodox liturgy, B. Billet on Lourdes and

the Eucharist, and Bishop Eyt on the Lourdes Congress motif, "Jesus Christ, bread broken for a new world." General editor of *Voici ta mère* is A. Bossard, editor of *Cahiers Marials*; he contributes two articles to this volume on the Eucharist.

Juniper B. Carol, O.F.M., founder of the Mariological Society of America, and now its president emeritus, wrote the foreword to Meilach's book mentioned above. Carol's own most recent study also came out in 1981: *The Absolute Primacy and Predetermination of Jesus and His Virgin Mother* (Franciscan Herald Press, Chicago, pb). The preface is by William H. Marshner. *The Absolute Primacy* . . . is basically an exhaustive annotated bibliography from Scotus to the present of authors favorable to the "Franciscan" thesis of the pre-eminence in God's plan of Jesus and Mary, a divine design Christo-centric rather than hamartiocentric. The list is by centuries, with a chart of synopsis at the end and thorough indexes. A short notice of J.B. Carol's book is currently in press for *Theological Studies*, and an extended review in press for *Carmelus*.

Volumes from the Roman International Mariological/Marian Congresses, 1975, are gradually being published by the International Pontifical Marian Academy. I am aware of three that have appeared: vol. 3 (1979) *De cultu mariano in nationibus et in ordinibus religiosis*; vol. 4 (1980) *De cultu mariano apud scriptores ecclesiasticos s. xii-xiii*, which had fourteen articles on twelfth-century figures, thirteen articles on thirteenth-century personages; vol. 5 (1981) *De cultu mariano saeculis XII-XV*. Among contributors to vol. 4 are E. O'Connor, C.S.C., M. O'Carroll, C.S.Sp., the late F. Buck, S.J., B. Bilet, O.S.B., E. Peretto, O.S.M., T. Koehler, S.M., G. F. Kirwin, O.M.I., S. C. Napiórkowski, O.F.M.Conv., F. Smith, O.P., F.M. Jelly, O.P., William J. Cole, S.M., Al. Fries, C.S.S.R. Topics are widespread: Byzantine homiletic, medieval commentary on the Canticle of Canticles, Abelard, Julian of Norwich and Catherine of Siena, Bonaventure, St. Thomas Aquinas, Albert the Great, Conrad of Saxony, etc. The latest to appear, vol. 5, has nineteen studies, covering Duns Scotus, Giles of Rome (d. 1312), Ramon Lull, Gregory Palamas, Theophane of Nicea (d. 1381), Tostado (d.

1486), Nicholas of Cusa, A. Bostius (d. 1499), Erasmus and still others. Authors include R. Rosini, H. Koester, D. Cascante, L. Scheffczyk, J. Kalogirou, D. Bertetto, P. Meinhold, K. Binder, L. Angel, L. Ciappi, R. Haubst, B. Schultze, E. R. Carroll, I. Bengoechea, H. Guindon, H. Düfel and others.

### *5. Liturgy and devotion*

This category has grown very large in recent years. Our Lady of Guadalupe has attracted world notice and inspired significant studies as a prime example of popular religiosity and the adaptation to a New World culture of ancient Christian devotion to the Mother of Jesus. The anniversary (1531-1981) and the papal presence at the Puebla episcopal conference early 1979 further stimulated interest. Four monographs of *Guadalupean Studies* have appeared from CARA (Center for Applied Research in the Apostolate, Washington, D.C.): 1) Luis Medina, S.J., *The Apparitions of Guadalupe as Historical Events*; 2) Ernest J. Burrus, S.J., *A Major Guadalupean Question Resolved* (among other things, refuting the claim that major Guadalupean documents were removed from Mexico during the Mexican-American War and retained by the U.S. State Department!); 3) Philip Serna Callahan, *The Tilma under Infra-Red Radiation*; 4) Ernest J. Burrus, S.J., *The Oldest Copy of the Nican Mopohua*, going back to an Indian language account written by Antonio Valeriano 1540-45 from data furnished by Juan Diego.

A sampling of Spanish language publications from Mexico on Guadalupe are the journal *Tepeyac. El Mensaje Guadalupeño*, in its sixth year, 1981 (May issue is whole numbers 128/129; June 130/131, etc.). Another is *Estudios Indígenas*, which had a facsimile of the Nican Mopohua (A.D. 1649) in vol. 8 (Marzo, 1981). I have seen four volumes of *Centro de Estudios Guadalupeños*, proceedings of congresses held in Mexico City, 1976, 1977, 1978 and 1979, published respectively in 1978, 1979, 1979 [sic] and 1980: studies by Fidel de J. Chauvet, Dra. Gloria Grajales, L. Medina Ascensio, etc. V. Elizondo of San Antonio published (Liguori, Missouri, 1981) *La Morenita Evangelizadora de las Americas*, and his article *Our Lady of Guadalupe as A*

*Cultural Symbol: the Power of the Powerless* was reprinted in *Queen*, July-August, 1981, pp. 7-9, and Sept.-Oct., 1981, 26-28, 30, from *Concilium*, no. 102 (1977). Daniel M. Madden did a popular article, *Our Lady of Guadalupe*, for *Columbia* 61 (Dec., 1981), and James M. Shea reviewed in the same *Columbia* the United States edition of P. Marnham's *Lourdes: A Modern Pilgrimage* (Coward, McCann and Geoghegan, New York, 1981), a somewhat hard-boiled approach from which, as usual, both Bernadette and her "Lady" emerge unscathed.

The Laurentin-Billet edited set *Sanctuaires, Pèlerinages, Documents* (Desclée de Brouwer) continues happily. *Notre Dame de Czestochowa* by Marian Zalecki, O.S.P., in Dom Billet's adaptation and B. Crassous' translation, enriched with many pictures, was published in 1981; it first came out in *Marian Library Studies*, new series vol. 8 (1976), and just as this "Survey" goes to press has appeared also in an Italian translation *La Madonna di Czestochowa*, translator Giusi Moretti, preface by René Laurentin (Ed. Queriniana, Brescia, 1982). Michael O'Carroll, C.S.Sp., of Dublin has completed for the same series a volume (in French) on the shrine of Our Lady of Knock; it will soon be published, and Fr. O'Carroll will also put it out in English. In the same *Sanctuaires . . .* collection, R. Laurentin published in 1980 *Vie authentique de Catherine Labouré voyante de la rue du Bac et servante des pauvres 1806-1876*. He got out in 1979 *Procès de Catherine (1877-1900): Catherine Labouré et la médaille miraculeuse*. 2 (Lethielleux, Paris). Tome 1 covered 1830-1876 (Paris, 1976). The anniversary of the appearances of our Lady at Beauraing (Nov., 1932—Jan., 1933) will be the subject of another volume by Laurentin and Billet in 1982.

The Marian Library, Dayton, assisted William A. Christian, Jr., in preparing his *Apparitions in Late Medieval and Renaissance Spain (1399-1523)* (Princeton, 1981).

S. DeFiores got out in 1980 from Edizioni Monfortane, Rome, *A Colei che ci ascolta: preghiere di tutti i secoli a Maria*, many initially given over the Vatican radio program, "invitation to prayer." The sections run from the scriptures through the Fathers, Middle Ages, modern times and the present day; from St.



Luke to Maximilian Kolbe (to be canonized October 13, 1982) and some ordinary Christians. The concluding prayer is DeFiores' own consecration to the Immaculate Heart of Mary. The book is illustrated with apposite black and white pictures.

There is a rebirth of interest in the saints, e.g., the widely disseminated magazine, *Maryknoll*, December, 1981, was on the theme "bring back the saints," with such articles as Guadalupe (by V. Elizondo), *Mary in Maryknoll Today* (Bishop McGurkin), etc. Bishop Norbert F. Gaughan of Greensburg, Pa., wrote the article *The Saints Are Back (and They are Perfect Models for Religious Education)* in the weekly *Our Sunday Visitor*, Sept. 13, 1981. He praised the recent book *The Cult of the Saints. Its Rise and Function in Later Christianity* by Peter Brown (University of Chicago Press, 1980), which is not particularly concerned with Mary but which shows the stabilizing force of the early cult of the saints and demonstrates compellingly the freedom from pagan influence in Christian interest in the saints in the formative early centuries. In the final paragraph of his book, P. Brown compared our present dog-eat-dog world, where justice, mercy and acceptance of our fellows are so rare as to be newsworthy, with the "blessed moment of amnesty associated with the *praesentia* of the saints in a late-Roman community." He asked for sympathy and scholarly care in examining the "dogged concern" of Christians of those days to safeguard places where "men could stand in the searching and meaningful presence of a fellow human being."

Austin J. Lindsay, C.S.Sp., former missionary in Nigeria, now teaching theology at St. John's University, Staten Island, New York, has been exploring popular devotion in various articles, with frequent references to the Blessed Virgin. His three-part series on popular piety in *Catechist* had: 1) *Rediscovering Popular Piety*, vol. 15, October, 1981; 2) *Renewing Popular Piety*, Nov.-Dec., 1981; 3) *Using Popular Piety in Catechetics*, Feb., 1982. He contributed to *The Living Light* (Summer, 1981) *The Ecclesial and Cultural Context of Popular Piety*. The Oct. 1981 *Catechist* had also *We Are Not Alone* by Mary Ann Unkelbach, according to whom the Rosary is "the intercessory prayer

par excellence," and Mary "the zenith of the intercessory trilogy," the other two being God's messengers, the angels, and all the blessed human beings, both canonized and otherwise, as our own departed relatives and friends.

The custom of crowning statues of our Lady is little-known in North America, but has both a long and interesting history in many sectors of the Church, as Latin America, and its own rich liturgy. In June, 1981, the Congregation for Sacraments and Divine Worship released the new *Ordo ad Imaginem B. Mariae Virginis Coronandam*, replacing that of the 1961 *Pontificale Romanum*. The rite is contained in a thirty-five page booklet, and provides for its use at Mass, at Evening Prayer, or a liturgy of the Word outside of Mass. An English translation of the *Ordo coronandi* is in preparation by the International Commission on English in the Liturgy (ICEL). Father Thomas Welbers translated and adapted the invocations of Mary from the new rite in his *A Litany in Modern Liturgy* 9 (May, 1982) 32. *Notitiae* (sacra congregatio pro sacramentis et cultu divino) Maio-Junio, 1981, gives the new rite with a commentary by I. Calabuig, O.S.M.

#### 6. *Ecumenism*

The Ecumenical Society of the Blessed Virgin Mary in England sponsored its fifth international conference at Canterbury; September 15-19, 1981; the papers have just been published in *Supplement to The Way*, whole no. 45, the Summer (June), 1982 issue, edited for this special issue by E. Yarnold, S.J., who writes an introduction, noting that not only do Catholics and Orthodox share their understanding of the Virgin Mary with Protestants, but receive from Protestants at the same time a fresh vision of the Virgin. There are eight articles: 1. Cardinal Suenens, *The Blessed Virgin Mary and the Holy Spirit*; 2. John McHugh, *The Second Eve: Newman and Irenaeus*; 3. Dmitry Grigorieff (Russian Orthodox priest, teacher of theology at Georgetown University, Washington), *The Theotokos in the Orthodox Tradition and Russian Thought*; 4. F. M. Jelly, O.P., *The Concrete Meaning of Mary's Motherhood*; 5. Donald G. Dawe, *The Assumption of the Blessed Virgin in Ecumenical Perspective*; 6. Geza Vermes, *Miriam, the Jewess*; 7. John A.

Ross Mackenzie, *Honouring the Virgin Mary: A Reformed Perspective*; 8. René Laurentin, *Pluralism about Mary: Biblical and Contemporary*.

This special number and other specific Society publications can be had, along with information on joining the Society (Members are welcome from everywhere; the fee is modest. The American Ecumenical Society is distinct from the English one, so those who wish to be kept informed about and receive the regular *Newsletter* and other publications from England must write there directly.) from Membership Secretary, ESBVM, 11 Belmont Rd., Wallington, Surrey NW3 5JT, England. Recently sent members were the following titles: Canon A. M. Allchin, *The Motherhood of Mary in 19th-Century Denmark*; An Ecumenical Office of Mary, *the Mother of Jesus*; Edward Yarnold, S.J., *Anglicans, Roman Catholics and The Blessed Virgin Mary*; Avril Bruten, *The Courtesy of Our Lady: A Medieval View*. St. Paul Publications of England announced for publication April 30, 1982, a collection of the Society's papers 1970-1980, twenty-four of them, a treasure trove, *Mary's Place in Christian Dialogue* ed. A. J. S. (I presume this is Dom Alberic Stacpoole, O.S.B., who is co-general secretary along with E. Yarnold, S.J.) (xii + 285 pages). If the interest warrants it, a second such volume may be published in the future.

The American Ecumenical Society of the B.V.M. continues to meet at least twice yearly in the Washington, D.C., area; the secretarial offices are now at this address: Miss Stephanie Patterson, 1308 Claremont Ave., Richmond, VA 23227, for membership information, news reports, publications, etc. Editorial work is in progress on a book of papers that have been read at the Society's meetings since 1976, most of them not previously available, though some have been sent to members in mimeographed form.

Under the heading "Ecumenical Forum," *Ecumenical Trends* 10 (October, 1981) 129-132 published *Mariology and Christian Unity* by Eamon R. Carroll, O.Carm.; it was reprinted in *Our Lady's Digest* 36 (March-April, 1982) 139-43. Frank C. Senn's sermon at the (Chicago) Lutheran School of Theology, Sept. 25,

1980, *My Soul Doth Magnify the Lord*, appeared in *Dialog* 20 (Summer, 1981) 246-247, on the vocation of the theologian with Mary as model.

Werner V. Voelker wrote for *Oekumenische Rundschau* 30 (1981) 1-20, *Mariendogma und Marienverehrung im Dialog der Kirchen seit 1950*. It is a well-informed article, from the setback of the Assumption definition through rebuilding of confidence among Protestants by the Second Vatican Council, into the pontificate of John Paul II, with some fears of a new Marian movement to the harm of ecumenism. English Anglican and European Protestant negative reactions to the 1950 definition are reported. In Catholic circles of the fifties Mary loomed large—congresses, new feasts (queenship, 1954), and other manifestations. A German Protestant bishop took exception to the consecration of his country to the Immaculate Heart by Cardinal Frings in 1954. A few theologians on both sides attempted to continue dialogue, as Y. Congar, F. Heiler and G. Miegge, but only through the Second Vatican Council and its restraints with respect to our Lady were lines of fruitful dialogue fully reopened. Paul VI's *Marialis cultus* in 1974 was helpful also. If it seemed the old pieties were returning under John Paul II, significant differences were being introduced at the same time, e.g., consecrating Mexico to Mary, Jan. 27, 1979, the pope used "our mother and handmaid of the Lord" rather than the phrase "Immaculate Heart." Voelker holds Protestants as little prepared for reawakened Catholic Marian devotion as they were in 1950 for the Assumption proclamation. Perhaps the better way is to make Mary the subject of dialogue, and a preparatory step would be agreement on Mary of the Scriptures.

One effect of recent ecumenical developments seems to be the opening of possibilities of expressing differences fairly sharply without fear of breaking off the dialogue, and I regard this as a healthy sign, reflected, for example, in two recent Protestant essays. The first was a paper read to the Scottish Conference of the Newman Association, 1980, *The Pastoral Significance of Mary: A Protestant Perspective* by Duncan B. Forrester, in the (London) *Clergy Review* 66 (August, 1981) 276-281, re-

printed in the (New York) *Catholic Mind* 80 (February, 1982) 27-36. It is noted with regret *The Catholic Mind* is ceasing publication in mid-1982. The second was *Mary: Protestantism's Forgotten Woman* by Vernard Eller in *Anglican Theological Review* 62 (1980) 146-51; the author holds Protestants forget Mary, Catholics forget she is a woman, and St. John's Gospel shows her as the woman of faith who trusts God at Cana and Calvary. Marjorie Thompson's *God, Woman, Man. Reflections on Mary and Jesus in Worship* 55 (May, 1981) 237-43, was given as a meditation at the St. Thomas More Chapel, Yale University, where she was a Presbyterian research fellow at the divinity school. Some years old, but well worth recalling, is the often referred-to sermon by Lutheran Joseph Sittler at the University of Chicago, *Ave Maria Gratia Plena* in his *The Care of the Earth and Other University Sermons* (The Preacher's Paperback Library, Fortress, Philadelphia, 1964) 54-63, given on a Mother's Day.

### 7. *Miscellany*

Quite a selection of items touching the Blessed Virgin might be mentioned under "miscellany"—as belles lettres, cassettes and other audio-visual materials. Note is taken of the death in New Jersey, November, 1981, of the famous layman of Australian birth, Frank J. Sheed. The editorialist in *The Chicago Catholic* (Nov. 20, 1981) eulogized him as "the man who died sane." Over his long and productive life he wrote often on our Lady, and the famous publishing house of Sheed and Ward (F. J. Sheed's wife was Maisie Ward) issued books about the Blessed Virgin. In editor Martin Redfern's book on F. J. Sheed in the series *Theologians Today* (London and New York, 1972), the second chapter *Born of a Woman* is typical of Sheed's writing, along with his words on the heart of Mary in *The Instructed Heart* (Huntington, Indiana, 1979), written in memory of his wife.

I came across two recent studies on Claudel and our Lady. In *Claudel Studies* 8 (1981) the founder-editor Moses M. Nagy writes of the role of women in redemption by love according to Claudel, for whom the Virgin Mary holds the key to the mystery

of the Incarnation, which is the history of love par excellence. The *Bulletin de la Societe Paul Claudel*, no. 76, 2<sup>e</sup> trimestre, 1980, has as lead article Jacques Madaule, *P. Claudel et Notre Dame*, tracing the theme from his conversion at eighteen in 1886. *Letters of J. R. R. Tolkien*, eds. H. Carpenter with Christopher Tolkien (New York and London, 1981) has some good lines on our Lady, e.g., from a letter of March, 1941, to his son Michael that the devotion to Mary refines our grossness and warms and colors the "bitterness" of the religion. *Letters of Flannery O'Connor: The Habit of Being*, ed. by Sally Fitzgerald (New York, 1979, now pb also), is a remarkable testimony to the deep Catholic faith of the famous Georgia writer who died at 39 in 1964. Along with stirring references to the Holy Eucharist, Mary (her first name) Flannery O'Connor shows clear understanding of truths about the Blessed Virgin in sentences of the same astringent style as her stories. In a letter of Dec. 23, 1959, she explains simply the meaning of the Immaculate Conception and the Assumption as mysteries, "not . . . a matter for science in any way. Dogma is the guardian of mystery. The doctrines are spiritually significant in ways we cannot fathom."

Finally, Noel Dermot O'Donoghue, O.C.D., in *Christ in the Contemplative Tradition in The Furrow*, June, 1981, reprinted in *Catholic Mind*, December, 1981, writes it is his experience that there is no element in Christian devotional tradition for which young people today, both Catholic and Protestant, are more eagerly seeking than that which centers on the Sacred Heart of Jesus and the Immaculate Heart of Mary. "I am also convinced that this great world of divine life, this marvelous harmony of masculine and feminine, is closed off from many pious Catholics by the very language and iconography that seek to express it." We need to discover again the penumbra in which our words are open to the sacred and the mysterious. We need to find again the "self-heart," like the Emmaus disciples, like our ancestors who were so moved by the plangent *Jesu dulcis memoria*. A few years ago Fr. O'Donoghue wrote in similar fashion of "the contemplative transformation of doctrine, the way into those depths of which dogma is but the surface," and

proposed Mary as model of the true listener, who sifts things within, sensitive to the breathing of the Spirit (chapter *Listening*, in *Heaven in Ordinarie*, title from George Herbert's poem *Prayer* [Templegate, Springfield, Illinois 1979]). As St. Teresa of Avila (d. 1582), herself a good listener to the word of the Lord, said, it was thanks to her great wisdom that the holy Virgin submitted when the angelic invitation came: "Oh, my Lady, how perfectly we can learn from your example!"

#### *Further Selection of Recent Writings*

Readers will know already of the reviews and "books received" entries in the standard journals, as *Marianum* and *Ephemerides Mariologicae*, as well as periodicals of wider theological coverage. In addition to his occasional surveys in *Cahiers Marials*, Dom Bernard Billet contributes regular *Notes mariales* to *Esprit et Vie*, e.g., July 2, 1981, November 5, 1981. Useful too is *Catholic Periodical and Literature Index*. For papal documents, *The Pope Speaks*, quarterly from Our Sunday Visitor Press, Huntington, Indiana, is indispensable; in England the Catholic Truth Society publishes monthly *The Pope Teaches*. The Marian Library of the University of Dayton issued in late spring its latest *Newsletter*, May, 1982, whole number 12.

The order in this appendix is: A. Magisterium; B. Scripture and later tradition; C. General works and specific doctrinal topics; D. Liturgy, devotion and popular piety; E. Ecumenism; F. Miscellany; G. Very recent items.

#### A. MAGISTERIUM

1. Herbert G. Kramer, S.M., *On the Alert for Mary*, part one, in *Immaculata*, May, 1981, 17-19; part two, *Our Pope and Mother Mary*, June-July, 1981, 5-8; part three, *Renewed Esteem for Consecration to Mary*, September, 1981, 15-17: summary and comment on statements of Pope John Paul II.
2. Peter M. Huyck, ed., *Scriptural Meditations for the Rosary with Reflections by Pope John XXIII* (Twenty-Third Publications, Mystic, CT, 1982, pb).
3. *Appendice: Il documento mariano di Puebla*, in *Mater Ec-*

*clesiae* 15 (Maggio-Agosto, 1979) 81-86: following the article by E.M. Toniolo, *Giovanni Paolo II, Puebla e Maria: statements on our Lady in the Puebla documents, 1979.*

#### B. SCRIPTURE AND LATER TRADITION

1. Raymond E. Brown, *Mary in the New Testament and in Catholic Life*, in *America*, May 15, 1982, 374-79.
2. Dalmazio Colombo, O.F.M., *Maria nelle attese d'Israele* (Centro Mariano Chaminade, Vercelli, 1979), no. 24 in the set *Fons Signatus*.
3. Donal Flanagan, *There was a birth certainly . . .*, in *The Furrow* (March, 1982) 131-36.
4. René Laurentin, *Approche structurale de Matthieu 1-2*, in M. Carrez, J. Dore, P. Grelot, editors, *De la Tòrah au Messie* (Desclée, Paris, 1981) 383-416: in *Festschrift for H. Cazelles*.
5. Lucien Legrand, *L'annonce à Marie (Lc 1, 26-38); une apocalypse aux origines de l'Evangile* (Cerf, Paris, 1981).
6. Francis J. Moloney, S.D.B., *From Cana to Cana (Jn 2, 1-4, 54)* in *Salesianum* 40 (1978) 817-43: faith in St. John. This may be the same essay as *Faith in Jn 2, 1-4, 54*, in E. A. Livingstone, ed., *Studia biblica 1978. II. Papers on the Gospels, Journal for the Study of the New Testament, Supplement Series 2*, 1980 (6th international congress of biblical studies, Oxford, 1978).
7. J. Salguero has an essay on Mary as handmaid of the Lord, in *Servidor de la palabra. Miscelanea biblica en honor del P. Alberto Colunga, O.P.* (Salamanca, 1979), according to *New Testament Abstracts*, 1981, p. 82.
8. F. Salvoni, *Nascita verginale di Gesù*, in *Ricerche bibliche e religiose* 15 (1980) 165-74, according to *New Testament Abstracts*, 1981, n. 522: John 1, 13 supports the virginal conception.
9. K. Stock, *Die Berufung Marias (Lk 1, 26-38)* in *Biblica* 61 (1980) 457-91, according to *New Testament Abstracts*, 1981, n. 889: that the call of Mary is the central theme, more than just a biblical birth announcement.



10. L. Tous, *María y la Iglesia. La Madre de Jesús en el IV Evangelio*, in *Biblia y Fe* 6 (17, 1980) 226-34, according to *New Testament Abstracts*, 1981, n. 137.
11. Margot Schmidt, *María—"materia aurea" in der Kirche nach Hildegard von Bingen [1098-1179]*, in *Münchener Theologische Zeitschrift* 32 (1981) 16-32.
12. Margherita Morreale, *El Ave María de Juan del Encina (A.D. 1496)*, in *Hispania Sacra* 33 (1981) 275-83.
13. León O'Broin, *Frank Duff's Two Lives*, in *Doctrine and Life* 31 (January, 1981) 4-11, also in *Catholic Mind* 79 (June, 1981) 269-76; *Frank Duff's Family and Earliest Advocates*, 31 (May, 1981) 269-76; *Frank Duff and Diocesan Opposition*, 31 (Aug.-Sept., 1981) 409-415: on the founder of the Legion of Mary, d. 1980.
14. Dorothy Day (d. 1980), *I Write of a Maiden*, in *Our Lady's Digest* 36 (May-June, 1981) 17-22, reprinted from a 1948 issue.

#### C. GENERAL, COMPILATIONS, SPECIFIC DOCTRINES

1. Barbara Albrecht, *Mary in the Teaching of the Church*, in *Mount Carmel* (England) 28 (Autumn, 1980) 130-48 and 29 (Summer, 1981) 87-98.
2. Robert A. Brungs, S.J., *Biotechnology and Bodiliness*, in *Communio* 8 (Summer, 1978) 139-59: near the end some reflections on Mariology by the director of the Institute for Theological Encounter with Science and Technology (ITEST).
3. Louis J. Cameli, *Mary's Journey* (Sadlier and National Shrine of the Immaculate Conception, Washington, D.C., 1982): part of a "kit for Marian catechesis," keyed to the seven major liturgical feasts and solemnities for our Lady, from kindergarten to adulthood.
4. Bernard Chevallier and Bernard Gouley, *Je vous salue Marie. Guide pratique et historique de la dévotion mariale* (Fayard, Paris, 1981), as reviewed by Billet.
5. J. Galot, *Maria e la speranza della vita religiosa*, in *Vita Consecrata* 17 (Maggio, 1981) 341-57.

6. F. M. Jelly, O.P., *Pneumatology and Mariology, Orthodoxy and Orthopraxis in Dialogue*, in *Proceedings of the Catholic Theological Society of America* 35 (1980) 170-175.
7. F. M. Jelly, *Mary's Motherhood and a Theology of the Body*, in *The Josephinum Journal of Theology* 1 (Spring-Summer, 1982) 23-31.
8. William H. Marshner, *Mary: Redemption and Preservation*, in *Faith and Reason* 7 (1981) 109-138.
9. Christopher O'Donnell, O.Carm., *Mary in Our Lives: Decline or Evolution since Vatican II?* in *Faith Today* (fold-out pamphlet), whole no. 66 (Dominican Publications, Dublin, 1982).
10. Geoffrey Preston, O.P. (d. 1977), *The Annunciation*, in *Doctrine and Life* 31 (March, 1981) 143-147.
11. G. Preston, *The Visitation*, in *Doctrine and Life* 31 (May, 1981) 277-81.
12. G. Preston, *The Assumption: Mystery of Pure Joy*, in *Doctrine and Life* 31 (August-September, 1981) 437-440, also in *Our Lady's Digest* 37 (Summer, 1982) 25-28.
13. Cardinal Ratzinger and Hans Urs von Balthasar, *Maria-Kirche im Ursprung* (Herder, Freiburg, 1981).
14. L. Ravetti, *La Santità nella Lumen gentium*, in *Divus Thomas* (Piacenza) 82 (1980) 344-55: Mary as type and perfect exemplar of ecclesial holiness, 353-5.
15. Hans Urs von Balthasar, *Triple Couronne. Le Salut du Monde dans la Prière Mariale* (Lethielleux, Paris, 1978).
16. Vincent P. Branick, S.M., editor, *Mary, the Spirit and the Church* (Paulist, Ramsey, N.J., 1980, pb): papers given at National Marian Charismatic Conference, Dayton, Summer, 1979: by Branick, R. Rohr, R. Laurentin, H. Cohen, E.R. Carroll, G. Montague, F.M. Jelly, L.P. Rogge, B. Buby; also England in 1981 by Fowler Wright.
17. Gerald J. Farrell, M.M., and George W. Kosicki, C.S.B., *The Spirit and the Bride Say "Come!" Mary's Role in the New Pentecost* (A.M.I. Press, Asbury, N.J., 1981, pb).
18. Louis Rogge, O.Carm., *The Woman Called Mary*, in *Our Lady's Digest* 36 (January-February, 1982) 109-112: deliv-

ered to the Society for Pentecostal Studies, Vancouver, October, 1979.

19. Sister Ann Therese Shields, *Open to God's Word*, in *New Covenant* 10 (May, 1981) 8-11.

#### D. LITURGY, DEVOTION AND POPULAR PIETY

1. *Modern Liturgy* (published by Resource Publications, Saratoga, California) devoted the May, 1982, number entirely to Marian Liturgy (vol. 9, no. 3). The issue was edited by Thomas Welbers; among the contents: Eamon R. Carroll, *In the Company of Mary*; Gail R. Schmitt, *Mary and the Paradox of Grace*; Mary Rosalie Moore and T. Welbers, *The Rosary Revived*; Linda Petrucelli and Gary Hoff, *Mary's Prayer*; and much more.
2. Pedro Arrupe, *Marian Devotion in the Society*, in *Other Apostolates Today* (vol. 3 of *Selected Letters and Addresses*) (Inst. of Jesuit Sources, St. Louis, 1982) 341-347.
3. W. Beinert, *Marian Devotion: A Pastoral Opportunity*, in *Theology Digest* 29 (Summer, 1981) 155-58; from the German edition of *Communio*.
4. Maria Bruck, editor, *Parish Celebrations* (Paulist, N.Y., 1979): much on our Lady, e.g., J. O'Brien, C.P., *The Silence of Mary* (for Advent).
5. Eamon R. Carroll, *With Mary to the Mountain*, in the volume of the same name, edited by Howard Rafferty, O.Carm., and Alexis McCarthy, O.Carm. (Carmelite Press, Darien, Illinois, 1981, pb): instructions for lay Carmelites.
6. E. R. Carroll, *Magnifying the Lord, Mary's Prayer of Praise*, in *The S.C.R.C. Vision* 8 (May, 1981) 4-5: from the Renewal Communities of So. California.
7. E. R. Carroll, *Mary—the Mother of God*, in *S.C.R.C. Vision* 7 (Dec., 1980) 6-7: an interview.
8. Andrew Costello, C.S.S.R., *How to Pray When Troubled. From His Cross to Yours* (Liguori Publications, Liguori, Missouri, 1977): on Woman, behold your son, 31-37.
9. Andrée Emery, *On Devotion to Mary: Mary was One of Us*, in *New Covenant* 11 (May, 1982); from *Communio* 7 (Sum-

- mer, 1980).
10. Lothar Heiser, *Maria in der Christus-Verkuendigung des orthodoxen Kirchenjahres* (Paulinus Verlag, Trier, 1981): glorious color plates illustrating Mary's life, in the set *Sophia Quellen oestlicher Theologie*, Band 20.
  11. Luc L. Lefebvre, editorial: *Le Miracle de Lourdes*, in *La pensée catholique*, n. 194, Sep.-Oct., 1981, 5-13.
  12. *La Documentation Catholique* 78 (9 Aout 1981): *Le Symposium international de Toulouse. Le Congrès eucharistique intern. de Lourdes*.
  13. Alain Woodrow, *Bread and Politics: the Eucharistic Congress in Lourdes*, in *The Priest* 37 (November, 1981): on the Toulouse meeting preliminary to Lourdes.
  14. Peter Rollings, S.M., *Walsingham in Times Past*, title came to my notice in an advertisement of the Westminster Catholic Bookshop in *Tablet*, May 2, 1981.
  15. Joset, Camille-Jean, S.J., *Msgr. Th.-L. Heylen Evêque de Namur (1899-1941) et les apparitions de Beauraing*, in *Nouvelle revue théologique* 103 (Mars.-Av., 1981).
  16. Peter O'Dwyer, O.Carm., *Highlights in Devotion to Mary in Ireland from 1600* (Carmelite Publications, Whitefriar St., Dublin, 1981).
  17. Severin Dorner, O.C.D., *Das Skapulier: Mit Maria Leben im Geiste des Karmel* (Veritas Verlag, Linz, 1980).

#### E. ECUMENISM

1. John H. Elliott, *The Image of Mary: A Lutheran View*, and Thomas P. Rausch, *The Image of Mary: A Catholic Response*, in *America*, March 27, 1982, 226-34.
2. Cornelius Ernst, O.P. (d. 1977), *Mary: A Sign of Contradiction or Source of Unity?* in *Multiple Echo*, eds. Fergus Kerr and T. Radcliffe (Darton, Longman and Todd, London, 1979).
3. P. Evdokimov, *Le Buisson Ardent* (Lethielleux, Paris, 1981): in set *Bible et Vie Chrétienne*.
4. Ross Mackenzie, *Calvin and the Calvinists on Mary*, part one in *Queen* 32 (May-June, 1981) 11-14, part two, 32 (July-Au-

gust, 1981) 32-34: paper read to the Ecumenical Society of the B.V.M., Washington, October 25, 1980.

5. Roger Arnaldez, *Jésus, fils de Marie, prophète d'Islam* (Desclée, Paris, 1980): chap. three is the Mother of Jesus; as reviewed by G. Harpigny, in *Revue théologique de Louvain* 12 (1981) 367-72.

#### F. MISCELLANY

1. *Our Lady's Digest* has just become a quarterly, effective with the Summer, 1982, number, the first of volume 37. The full address is: Our Lady's Digest, Twin Lakes, Wisconsin 53181; annual subscription is \$4.00, foreign, \$5.00. Articles are chosen from round the world for content and interest, and there are also original pieces. For example, the Summer, 1982, issue has F. M. Jelly, *Our Lady's Rosary and Her Eucharistic Son*; E. R. Carroll, *St. Teresa of Avila, Daughter of Our Lady of Mt. Carmel*; Cardinal Medeiros on our Lady.
2. Sister Therese Lentfoehr died October 31, 1981. She edited the well-known anthology of poetry, *I Sing of a Maiden*; was an expert also on Thomas Merton's poetry; a notice on her is in *Aim: Aids in Ministry* 10 (Spring, 1982).
3. Arthur Jones, *Reassessing: A Piety of Possessions and Relationships, Reflections with a Rosary* (Celebration Books, Kansas City, Missouri, 1981, pb): social meditations.
4. Kevin O'Shea, C.S.S.R., *The Christ-Life: Its Idealism and Its Realism* (Alba House, Homebush, NSW, 1969): ch. 12 is *Mary, ever-Virgin*; not new, but worth noting still.
5. Anselm Moynihan, O.P., *Sartre on the Mystery of Christmas* (intro. by R. Laurentin), in *Doctrine and Life* 30 (December, 1980).

#### G. VERY RECENT ITEMS

1. Peter Brookby, ed., *Virgin Wholly Marvelous* (St. Bede's Publications, Still River, Massachusetts, 1981): an anthology, has been well reviewed.
2. Ronda Chervin and Mary Neill, *Bringing the Mother with*

*A Survey of Recent Mariology*

201

- You: Sources of Healing in Marian Meditation* (Seabury, N.Y., 1982, pb).
3. Mary Gordon, *Coming to Terms with Mary, Meditations on Innocence, Grief and Glory*, in *Commonweal*, January 15, 1982, 11-14.
  4. Bishop Kevin McNamara (of Kerry), *Mary, the Mother of God* (Do 540, publication of the Catholic Truth Society, London, 1982): I know this only from the advertisement.
  5. Carl E. Maxcey, *Who Do You Say That She Is?* in *Lutheran Theological Journal* (from Adelaide, Australia) 16 (May, 1982) 37-40: irenic explanation by a Catholic theologian.
  6. Herbert O'Driscoll, *Portrait of a Woman: Meditations on the Mother of Our Lord* (Seabury, N.Y., 1982, pb): author is (Anglican) dean of Christ-Church Cathedral, in Vancouver.
  7. John Shea, *Mary's Melody of Amazing Grace*, in *U.S. Catholic* 47 (May, 1982) 6-10.
  8. Andre Tostain, M.S.C., *The Mother of God Made Man*, concluding essay in the book ed. by E. J. Cuskelly, *With a Human Heart* (Kensington, Australia, 1981) 220-221.
  9. Thomas Welbers, *Solemnity of the Assumption. Parish Eucharistic Liturgy*, in *Service* (Paulist, New York) for July-August-September, 1982.

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